

THE REBEL

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PARTYISM MUST GO

**Saving Province More
Important Than Fortunes
of Any Political Party**

"A politician thinks of the next election; a statesman of the next generation.—A politician looks for the success of his party; a statesman for that of his country."

When we suggest here that partyism must go in Alberta, we do not mean parties. We have in mind that spirit of narrow partyism—that foolish, reckless, vociferous, lying spirit divorced from candor, a stranger to truth and honor, and which uses underhand means for purely party advantage. The Gray-People's League-Duggan squabble, which has arisen in consequence of the "monkey-wrench" thrown by the Liberal leader, is a reminder that this miserable, petty, selfish spirit of narrow partyism is not confined entirely to the Aberhart party. It is also an indication that after nearly three years of the Aberhart insanity, some of our political leaders still don't know "what it's all about."

As we do not know all the facts behind the quarrel, we shall not, in this final issue of our publication, go on record as either for or against Mr. Gray, the League, or Mr. Duggan. But we do think that we may with all propriety offer a few suggestions to the leaders of the various organizations involved.

Regardless of how much truth there may be in it, when Mr. Gray says "it is rumored" that the People's League is financed by eastern "financial interests" and suggests that the League is only a camouflage for the Conservative party, he lowers himself down to the Aberhart level of argument by innuendo. We may be old-fashioned in our moral and ethical concepts, but we simply will not condone this sort of thing. Rumors, suggestion, inference, innuendo, these weapons are unworthy of any meritorious cause, and whoever uses them must expect to lose the respect of those who prefer to fight openly and fairly. A truth made to travel in the guise of a rumor is worse than
(Continued on Page 2.)

"30"

THE REBEL RETIRES

When I launched this publication last April, I did so entirely "on my own." I asked no favors, financial or other, of anyone. My only obligation was to myself, to my conscience. And as the publication was decided upon in response to the urgent call of conscience, I deemed it only fair to answer that call in the manner of caution and reasonable doubt yet firmness of conviction which should accompany all sincere search for the truth. There was, therefore, no "soft-soaping," no self-flattering appeals for "help" to further an allegedly noble service, no special efforts to get subscriptions nor requests for special considerations of any kind whatsoever. I simply threw the publication on the market—at a high price—and put it up to the public to "take it or leave it."

The Rebel was to be an experiment under severe handicaps, with the odds against me. If the experiment failed, I would recognize the failure as due to lack of merit in what I was trying to do. If it succeeded, I would count the success as vindication of my convictions. Because it was an experiment, and because of the danger of failure, it would have been unfair to the public to take money for more than a specified number of issues, and I therefore undertook to publish only twelve issues. This is No. 12, and with it The Rebel leaves the scene.

I cannot claim that the experiment has been a financial success. For various

reasons, such as increasing the number of pages and other costs not contemplated at the beginning, the expenses were higher than originally anticipated. I shall break just about even on the money angle of the venture. However, as it was not intended to be a money-making scheme and I was in fact prepared to take a loss, I must consider the financial outcome as distinctly favorable.

And what of the main objective? The Rebel came
(Continued on Page 8.)

TO A Very Small Man

"God knows I'm no' the thing I should be,
Nor am I even the thing I could be;
But, twenty times, I rather would be
An atheist clean
Than under gospel colours hid be
Just for a screen."

—BURNS.

TO PREMIER ABERHART.

Sir: You are a very small man.

There are those who say that you should be "locked up," or horse-whipped, or even hanged. We have always deplored these suggestions, as we consider such punishment altogether too good for you. Besides, these methods would not solve the problem which you have created.

A horse-whipping every day for the rest of your life would not atone for the hatred, bigotry and discord which you have created in Alberta by your gospel of greed, intolerance and deception.

A life-time behind prison bars would not undo the terrible injury you have done to the minds and morals of those whom you corrupted with your false teachings and preachings, nor stay the certain ravages of their inevitable disillusionment.

An ignoble death upon the gallows would not restore the shattered faith in God and man of those to whom your

(Continued on Page 4.)

How To Lick Aberhart

There will be no peace in Alberta and political morality will remain at its presently low level and possibly sink even lower, until Aberhart has been thoroughly and completely "licked," by which we mean thoroughly and completely exposed and disgraced as the dishonest hypocrite, liar and coward that he is. And Aberhart will not be licked until he is forced into a position where he will be compelled to either defend himself publicly or to acknowledge his guilt. As he will not fight openly outside of the House, it is clear that he can be forced into this position only by members of the opposition in the legislature or by court action.

So far, opposition members have done virtually nothing toward forcing Aberhart into the only position in which he can be attacked effectively. John Bowlen had the right idea, but did not go far enough. However, it is within the power, and we say it is the duty, of every opposition member to force Aberhart into the position in the House where he will be compelled to either fight or to quit; and as he is yellow all through, it is most likely that he would quit without even a struggle. But whether he fought or not, the issue would be brought to a head. If he tried to fight under circumstances where his every falsehood could be immediately countered with the truth, he would only disgrace himself; if he told the truth, he would have to plead guilty to all the charges against him; and if he refused to fight, he would be automatically held guilty.

Has any member of the opposition the courage to put Abie "on the spot"?

PARTYISM MUST GO—Continued.

a brazen lie. If Mr. Gray knows whereof he speaks, it is his duty as a public servant to support his charges with proof. Otherwise, he will only condemn himself out of his own mouth and injure his own cause.

The People's League has denied Mr. Gray's allegations, which should never have been made unless there is truth in the sordid motives imputed to the League by Mr. Gray, and then should only have been made in specific form. But a mere denial is insufficient to clear the atmosphere. The League should demand that Mr. Gray either prove his charges or make retraction. If it is true that the League is only a "false front" for the Conservative party behind which to insinuate itself into power with the old "non-political" gag, the public will want none of it. The public has the right to know the facts.

To the other principal character in the current squabble—Mr. Duggan—we offer our sympathy. Mr. Gray has accused him of insincerity and double-dealing. Some will not believe Mr. Gray, but others may and undoubtedly will, so Mr. Duggan is under a cloud of suspicion. Personally, we do not believe that Mr. Duggan is insincere nor a double-crosser. But we do think that he has been entirely too easy-going and has committed a number of tactical errors. For instance, Mr. Gray accuses him of having sent a telegram of congratulations to Aberhart upon his victory in 1935 and of having failed to send one to him (Mr. Gray) when he was elected. It is a serious criticism; not because he failed to send a wire of congratulations to Gray, but because he sent one to Aberhart. There is nothing in chivalry or sportsmanship calling for the congratulation of a man who wins a victory by fraud and bribery. Not long ago Premier Aberhart insulted Mr. Duggan publicly, and subsequently announced that the matter had been settled

privately. Mr. Duggan's public honor is a matter of public concern, and he should have insisted upon a public apology rather than permit currency to the suggestion that he had compromised on a matter of his public honor with a yellow cad like Aberhart. Mr. Duggan was also publicly branded as a "diabolical liar" by the Hon. Lucien Maynard, and unless this matter was also "settled privately," he has not as yet called this cabinet minister to task for the insult. These things leave a sour taste in the public mouth and help to give credence to such suggestions like that of Mr. Gray's that Mr. Duggan is more concerned with the destruction of the Liberal party than of the Aberhart party. We contend further (and this goes for every opposition member) that Mr. Duggan could have forced Aberhart out of office and have destroyed this Social Credit rot long ago, if he (and they) had but dealt with Aberhart as the lying, dishonorable coward, which he is, instead of as an "honorable gentleman," which he is not.

To the leaders of the various organizations concerned we would offer the suggestion that the introduction of and squabbling over personalities and other side-issues and evading the one really pressing issue is not pleasing to the rank and file. The real issues, political or other, are not and indeed cannot be manufactured by leaders. Neither can leaders for long evade the real issues, except to their own undoing. The really basic issues of life are born in the depths of public sentiment and declare themselves in that intangible yet vital thing called public opinion. We say to our public leaders that public opinion declares only ONE major issue. That one issue is the elimination of Aberhart, with all that this implies—the preservation of our democratic form of government and the maintenance of honesty and decency in public affairs.

The issue since the advent of Aberhart has never been and is not now one of "Social Credit" versus the "financial monopoly" nor of the political theories of the old line parties. The leaders of the various old line parties should know if they do not that Social Credit so-called as propounded in Alberta has not the dignity of being even a theory, but that it is simply the racket of a gang of unprincipled political adventurers. It is a vicious fraud. Therefore, until Aberhart, the personification of this fraud, is completely exposed, all talk of party platforms and policies is premature and futile. It is not that platforms and policies are not necessary. They are. But until Aberhart has been smashed and his senseless, dishonest Something-for-nothing "platform" has been completely exploded as a fraud, no honest policy will have any chance of gaining popular acceptance.

The first real fight must be against the dishonesty, immorality and cowardice of Aberhart. Failure to recognize and condemn Aberhart as the crook that he is, is to evade the main issue, and to drag into discussion individual prejudices and matters of party policy at this time is to betray the public and confuse the issue.

What is needed first of all is not a negative fiddling with secondary and subservient party methods on the side of a right principle, not merely a weak and amiable DEFENSE of the right, but a positive, pugnacious ATTACK UPON THE WRONG. Leaders who are afraid to attack, are no match for the unscrupulous, tenacious Aberhart.

There is a way to end all the suspense and to get the united, positive co-operation of the vast majority. A knock-out blow to Aberhart would achieve such unity. The leader with enough vision to recognize Aberhart for what he really is and to handle him accordingly, would be the man of the hour behind whom there would be an automatic rallying of the best citizens of every party. The forthcoming session of the legislature will provide not only Mr. Gray and Mr. Duggan but every member of the opposition with the opportunity to end the Aberhartian farce and at the same time to become that "man of the hour."

OFFICIAL HYPOCRISY BUREAU

It is one of the amazing and at the same time most significant paradoxes that while government spokesmen are forever howling about the "diabolical misrepresentations of the enemy," that although an official "director of public relations" has been appointed for the alleged purpose of giving the facts about the aims and objects of the government to the public, and despite the fact that a press control law is deemed necessary to ensure the dissemination of "accurate information,"—despite these professions and protestations by the government, the one thing it is most difficult to get from the government is "accurate information"—the very thing it professes to be so anxious to give to the public.

Times without number, newspapers and public men have asked questions on matters of public concern, have made charges of a most serious nature against members of the government and have asked that these questions and charges be answered, only to be ignored.

The question therefore arises, if the Premier and his government will not accept the offers of newspapers to VOLUNTARILY publish replies to alleged misrepresentations, then in the name of common sense what is the purpose behind the Press Act which would COMPEL them to publish "corrections"? There is only one answer. Control of news and newspapers. Proof of this contention is supplied by the government itself in a recent article released by A. J. Allnutt, head of the Aberhart propaganda machine. After a lot of tripe in which it is sought to deny the intention of "muzzling" the press, the article says:

"Alberta has made up its mind to control its own credit, and the CONTROL OF NEWS and the control of credit are concentric. That is to say, if you control one, you control the other."

This admission together with the fact that with the press still free the government refuses to provide "accurate information" even when begged to do so, should be sufficient proof that the real intention of the Press Act is to subjugate newspapers into servile slavery as instruments of government propaganda.

"Monetizing" the Millenium

"O Lord, grant us a foretaste of Thy Millennial Reign."

When Aberhart "prays" in these words from the political pulpit of his Pathetic Bible Substitute, and cunningly links them with his political propaganda, as he does, the full significance of the intent behind the prayer does not become apparent unless one is thoroughly familiar with the subtlety of his trickery; and certainly the devout "millenarian" could hardly be expected to suspect that he is being played for a sucker with a very special bait indeed.

"Bait the hook according to the taste of the fish" is Aberhart's openly acknowledged policy, and if ever man used a fervent religious hope as bait with which to catch political suckers, Aberhart is that man. Incidentally, it is significant to note that according to federal census statistics the proportion of "millenarians" in Alberta is as three to one for the Dominion as a whole, a factor which undoubtedly operated in Aberhart's favor. For years he had been preaching his peculiar brand of millenarianism, and the ground was therefore well prepared in advance for the something-for-nothing "social credit" idea. It was a perfect set-up to give an appearance of tangibility to the alleged near approach of the millenium.

Aberhart took full advantage of the situation. Brazenly, he dubbed "social credit" the Economy of God, and by subtle suggestion fostered the delusion that it was part of the divine ushering in of the millennial reign and he the

God-appointed instrument to do the job. By every trick of the sophist, by misrepresentation of Scripture, by inference and suggestion and even the encouragement of auto-suggestion, he drugged the minds of his willing dupes into a hypnotic state in which they were helpless victims of their selfish desires exalted to a fervent, religio-emotional hope. With the prospect of \$25 to \$75 per month for nothing constantly dangled before his eyes to arouse his greed, it was the easiest thing in the world for the Aberhart fanatic to reconcile this purely materialistic wish or desire with the religious hope. In the back of the mind lay the wishful thought that perhaps "social credit" really were the Economy of God and might bring a "foretaste" of the millenium, if not the whole works.

Of such stuff is the secret of Aberhart's successful trickery. He made hypocrites of otherwise honest people by using religion, the highest, noblest (and most potent) element in life, to arouse and appeal to the lowest in man—to greed, selfishness, cupidity. Apart from the preponderance of "millenarians," the people of Alberta are no more "peculiar" than those of other provinces. After all, only 55 percent voted for the Aberhart deception. Subtract the thousands who were taken in by the religious fraud introduced into the situation, and it is doubtful that the Aberhart party could have elected even a single candidate. Or, let a crook like Aberhart "work" the people of any other province for twenty years with a similar religious racket under similar conditions, and a similar result could be expected.

The House That Jack Built

This is the prophet all shaven and shorn,
With the saintly speech and the faith foresworn;
And the tricks of a tyrant bred and born,
Who ruled the province all tattered and torn.
Who'll preach and promise and flatter and fawn,
And blow till he bursts, on his own big horn,
From dawn till dusk and from dark till dawn,
While he holds the other folk up to scorn,
And would have us to think they're the devil's own spawn!

Who fooled the farmer all forlorn
With "plans" and Covenants craftily drawn,
So the prophet might collar the crops of corn,
And hold "his people" forever in pawn;

Who hoaxed the Credit-er weary and worn,
With delusive dreams of the mild March morn
When the sun should come shining over the lawn;
And the fig-tree should blossom instead of the thorn!
Who cheers the ranks
Of his bold phalanx,
By "demonstrations" of robbing the banks;
And uses his gab
To cover his grab;
And means to stay
To the very last day
That there's any old chance of his drawing the pay!

When he'll fade away
To the Saint's glad rest
And eat and drink of the very best.
He'll camp in his Little Grey Home in the West;
In that Wonderful House that Jack Built!

WHOSE JACK???

—F. G. R.

"PROTEST AGAINST sham and filth is sometimes a futile gesture, but is a duty of good citizenship, whether it brings results or not."—Graebner.

THE REBEL

Editor and Publisher—J. J. Zubick

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"INDEPENDENT ALWAYS—NEUTRAL NEVER"

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REBELETTES

AN HONEST MAN.—A certain prominent man, a personal friend of Premier Aberhart, living outside of Alberta, who has heretofore been most bitter toward us, and with whom we have been carrying on a correspondence for some time, has had the courage and honesty to apologize to us. We do not think that we are betraying a confidence when we quote a few pertinent extracts from his last letter. He says: "After information reaching me from reliable sources, I certainly owe you an apology respecting my contradictions of specific acts you alleged against Aberhart and some colleagues of his party. Being Scotch, I have allowed the inclination of loyalty to overweight my judgment. I am told that your allegations about that famous telegram are right. Also that on one or more occasions Mr. Aberhart has apparently grievously contradicted himself and thus became liable to the charge that he has stated things in substance untrue. It is difficult even now to believe it, and knowing him for several years, I am forced to believe the undue pressure of political activities has perhaps warped his judgment. . . . I perceive that you have W. A. in a bad hole, and under the circumstances you could not do differently." This is the sort of morality we must have in Alberta before we can hope to come to grips with the fundamentals involved. We need the courage to let truth and conscience rule our judgment of men and affairs. No man is worthy of a kind of loyalty that blinds the judgment and warps the conscience; for such loyalty is idolatry. The only true loyalty is the loyalty to honor, truth and justice.

A SILENCER.—Of all the many expressions of appreciation that have come to us during the past months, few if any have pleased us more than the following words from a minister of the Gospel, who wrote: "I believe that I have never read anything as courageous and bold, and at the same time as fair and square a challenge, outside of Scripture, as your letter to the Premier asking him for a showdown. It also came in mighty handy to silence some of the strong Social Crediters in my congregation who became terribly worked up when they just mention your name."

MAC'S DARK FLARE.—Gilbert MacGregor, the "Mac" of the former "Through a Social Credit Window" articles in The Albertan, is back on the editorial page of that paper as author of "The Searchlight." Changing from the murky panes of the Social Credit window to the use of a searchlight does not seem to have improved Mac's vision. He reminds us of the boys who used to fall for the "dark flare" gag in the trench days overseas or of those who could be fooled into using a flash-light or match to view no-man's-land through a periscope at night.

OFFICIAL THIEVERY.—The use of public funds to pay for the semi-religious political propaganda broadcasts by the government from an Edmonton radio station is only one of the many acts of public dishonesty by the Aberhart government any one of which would have defeated any other government in any province or country where British ideals of fair play are still valued at their true worth. Where such public thievery is tolerated with equanimity, the people admit by their lethargy that they are morally unfit for self-government.

DIBBLE DABBLES.—J. N. Dibble, president of the Saskatchewan Social Credit League, is a true Aberhartist. He has declared it as his belief that "Social Credit is born

of God." Some day there will be an awful reckoning for these Social Credit blasphemers who clothe their racketeering in the guise of religion. It would indeed be better for these immoral ghouls if instead of being held responsible by the Almighty for having misled trusting souls with their religious hocus-pocus, millstones were tied about their necks and they be cast into the depths of the sea.

A FREE LESSON.—Will the manager of CJCJ please request Social Credit speakers over that station to refrain from committing such tautological absurdities as "Friday evening at 8 p.m."? And will the manager himself please note that our Mayor's name is NOT Davidson?

FREE SPEECH.—Herbert Hoover in warning against the dangers of "intellectual dishonesty" prevalent today, said recently: "Every dictator who has ascended to power has climbed on the ladder of free speech and free press and then suppressed all free speech except his own." The Alberta imitation dictator would do the same if he could. Watch him!

THE ALBERTAN chided local Communists rather severely for their crude booing of Prince Skoropadsky here some time ago. Which makes us hopeful that some day The Albertan may even have something to say about the Social Credit-Communist bedfellowship.

IN FLACCID HANDS.—Lloyd George: "Support for democracy has fallen into limp, flaccid hands which cannot use the sword for trembling." This is certainly true in Alberta where the defense of democratic ideals is in the flaccid, trembling hands of party politicians so fearful of Aberhart that instead of attacking him as they should, they squabble among themselves.

TO A VERY SMALL MAN—Continued.

blasphemous prostitution of religion was a stumbling-block in the path of spiritual progress.

We repeat, you are a very small man. You are, indeed, too small to merit the honor of the usual punishment meted out to ordinary criminals. Your crime against the people of Alberta is too heinous to be extirpated by the whip, the prison, or the gallows. The only punishment holding any hope of amending in some small degree the immeasurable harm you have done to the minds and souls of the victims of your hell-inspired religio-political delusion is that you be spared to live long after you are finally and completely exposed as the fraud and deceiver you are.

We want you to live—and suffer. We want to see you live to suffer the anguish of the contempt, scorn, ridicule and disdain that will be heaped upon you by those whom you deceived. We want to see you live stripped clean of your pilfered glory, your inordinate pride thrown into the dirt, your abnormal ego deflated, your hypocritical halo of pseudo-piety cast into the gutter. Unless some over-zealous patriot sooner commits tyrannicide, or you die a natural death, or by your own hand to cheat justice, this is the punishment coming to you in due course. And because you are a very small man, you will suffer the tortures of hell. As you are forced to eat the bitter fruits of your deception, blasphemy and cowardice, you will cringe and crawl and whimper like a whipped cur. It will be a miracle if you do not become insane.

Thus, as an object of universal contempt, will you be compelled to serve as an unwilling example of political corruption, public immorality and gross impiety. Thus will your disgrace and humiliation serve as at least, not as atonement for, but as partial amendment of your crimes by disillusioning your dupes and warning future generations against being misled by religious racketeers of your kind. That will be your punishment, and it will be far more salutary than whipping, imprisonment or hanging. It is the only punishment that fits the crime of such a very small man.

"The Man Who Stopped The Rot"

History Will Record That The Rebel Played Cricket, Says Edmonton Reviewer

(By F. G. Roe, Edmonton)

The retirement of The Rebel from its position as the foremost journalistic opponent and critic of Aberhart within his own province makes it desirable to review the condition which brought this paper into existence.

It is of course perfectly well known to dispassionate observers that the provincial press as a whole were opposed to the fantastic suggestions put forward by a man of no political experience, and of no indicated political capacity, whose self-suggested fitness was based on the authority derivable from a series of unfulfilled prophecies. This right is inherent in any conception of freedom that has any meaning; the right to reject and oppose any political concept which we do not approve. At the same time, the Aberhart slogan of "Twenty-five dollars a month," which is all that can be described or even discerned as a policy, was endorsed at the polls by a majority of the electors. Under such conditions, it is common knowledge that the press as a whole took the position that since the prophet was now the premier of Alberta, it was the duty of good citizens to "give the fellow a chance." They did not surrender the right to criticise, which is part of our British and Canadian freedom; but active opposition was tacitly suspended for the period of eighteen months which the Wizard stated would be necessary for getting the stage machinery into working order. A study of the principal editorial pages in the province—and out of it—during this period, will, I believe, reveal that the tone of the references to the Premier was in no respect different from that used toward any public man from whom the papers in question had chanced to differ. There was the same grave, formal, sometimes almost stately phraseology, such as has come to be regarded as the correct stylism in journalistic remonstrance.

It is well known what was the response to this attitude. Dignity, courtesy, logic, fairness, chivalry, restraint—these things could not even be comprehended, not to say practised, by a fellow destitute of such qualities. Refraining from criticism on some particular occasion, or the mildness of its tone, was interpreted as fear, or as the absolute lack of anything to criticise, on the one hand, or, on the other, as the "frantic" or "loathsome" revilings of the Poison Press. Their "moratorium" on active opposition was rewarded by the blatant weekly shriekings over the radio to the province and the world at large. The dignified but stereotyped comments by the press that they "failed to understand" or "found it difficult to reconcile" various assertions, which they understood only too well, were held up to ridicule, as proof of some mental deficiency on their part. If this ignoramus or his 13-year-olds had ever heard of Dr. Johnson, his critics might have laid themselves open to old Sam's knock-down blow—"Sir, I have found you a reason: I am not bound to find you an understanding."

It became increasingly evident to thoughtful observers, both those who had never been seduced from their intelligence by the prophet's hypocritical slush, and those who

had later learned its utter worthlessness, that this policy of "dignified silence" could not go on much longer. For critics who—as the sequel has abundantly shown—were overwhelmingly competent to speak, to remain silent while an unscrupulous cad misinterpreted their silence to suit his own purposes, was a suicidal betrayal of liberty. The honorable distinction of being the first to take definite action as a result of such conclusions undoubtedly belongs in my opinion to The Rebel and its courageous editor.

In a review such as this it is impossible to evade the question of the relation of the policy of The Rebel to its methods of carrying it out; the more so since an eastern Canadian publicist has recently commented somewhat severely on this phase. The direct, sledge-hammer, call-a-spade-a-spade style has been condemned by implication, if not explicitly, as tending toward a lowering of our standards of public controversy and life. From this condemnation I strongly dissent. Circumstances alter cases; sometimes very materially.

I admit at the outset that had The Rebel gratuitously introduced such a style into Alberta controversy, with the resultant atmosphere which it tends to engender, I for one would never have taken pen in hand on its behalf. But it seems more than a little idle to bewail the lowering by one party—The Rebel—until one considers how utterly it had already been lowered by the professed apostle of private and public righteousness; and how sublimely futile had proved the loftier methods of opposing him. In the older days in the province—long before it was a province—our only effective weapon in fighting fire, was fire. As a lad in England, I used to hear a great deal about the vital importance of missionaries to the heathen being able to speak to the people in their own tongue. To leave metaphors and generalities, and to deal with our political situation here in Alberta at this time. Does the critic, whether in the province or elsewhere, realise with whom the anti-Aberhart critic has to deal? With a few glaring exceptions, the type of reader who can follow a solemn argument through the usual terminological mazes of "grave discrepancies," "major derelictions of duty," "acute misconceptions of the executive function," and all the rest of it, is already by virtue of his intelligence on the side of sanity. The type of voter whom it is necessary to enlighten and convince is the one who thinks in terms, not of "unprincipled opportunist," but of "liar," "scoundrel," "crook." Major Douglas' vaporings have proved too much for many very acute minds. It was by translating (save the mark! Perhaps a better term is "clarifying") Douglas' contradictory and incomprehensible nebulosities into "Twenty-five Dollars a Month" that Aberhart swept his way into office. Nobody needed to join a Study Group to learn whether he would like a monthly dividend to be given him or not. So likewise the dignified editorial, placed among other dignified editorials on the various topics of the day; while it may vindicate the journal against any charge of neglecting the issue, letting fall the torch or selling the pass, it appealed principally to the already convinced. But somebody "proved a liar again" awakens the drowsiest mental sluggard. And it must not be overlooked that such headlines have in fact been abundantly justified in fact by the subject-matter beneath.

A great deal has been said about the "respect that is due" to the Chief Magistrate of a province. I am of that school which holds that no one but himself can effectively guard any man's respect. Self-respect will command the respect of other people—or at least of those whose respect is worth having; nor can I see just why I should exhibit toward any man a sensitiveness and a consideration for his position which he himself has thrown away. Aberhart is very fond of quoting Scripture. The chief priests, scribes and Pharisees were people of high social and official standing in their day, and Herod was the highest functionary in HIS province, below the Roman governor. I am no expert in exegesis; but if references to "hypocrites,"

"whited sepulchres," and "that fox Herod" indicate respect for an official position regardless of our personal opinions concerning its incumbent, I may as well start learning English from the beginning.

We have been told that while the private conduct of ministers and political leaders elsewhere has aroused criticism, "never before" has a Premier been assailed with the "malignity" and "approbrious abuse" which have been heaped upon this man. This idle plea ignores the fact that what have been criticised are his PUBLIC utterances and acts AS PREMIER OF ALBERTA. I maintain for myself that his prophetic pronouncements prior to his political campaign do not belong to the category of "private life;" the more so when their ignorant absurdities were so freely cited as proof of his high qualifications for office and public service. But even these could do no harm temperamentally or financially to those who had sense enough to stay away. It is quite possibly the plain truth to say that never before has a Premier—certainly not in Alberta—been assailed as has the present Premier. But it is equally the plain truth to say that never before has the office been so degraded by the public conduct of its incumbent. Never before has an Alberta premier reduced himself to the level of a buffoon by riding through the streets of a capital in a circus parade. Never before has a teacher of "science" (sciencel) made a public fool of himself by either the initial use or the persistent repetition of the childish false "blood-flow" metaphor as the proof of a perpetual-motion theorem of something from nothing. Never before under democratic institutions, never at all since the days of the Caligulas, the Borgias, or the James Stuarts, has the head of a responsible government promoted his doorboy to an onerous Cabinet position. Never before has Alberta had for its Chief Magistrate a coward who dare not speak in the face of those who could answer back; nor a bully who flung his mouthing taunts each Sunday at absent critics, who had been carefully excluded from his hand-picked audience of fools. Never before was the intellectual level of our political life dragged into the gutter by the Punch-and-Judy repartee between our Premier and a dressed-up dummy designed to caricature and ridicule an educational faculty; of which he himself longed to become the head, and which for any other purpose is justly acclaimed as being fully competent for its high position. Never before was Alberta governed by a cad who hastened to repeal his own loudly-advertised and much-belauded Recall legislation when it appeared likely to prove a boomerang. In this connection, it is characteristic of this fellow that on more than one occasion he has attempted to make political capital of his own action on this repeal measure: "I myself voted against the repeal." We have not yet been informed what disciplinary measures were enforced against the fifty-odd "insurgents" who dared to vote differently from their Chief on so important a question. Never before have we been subjected to a hypocrite whose very vacations are callously advertised by his parting admonition to "My People" to "suffer in patience;" while he himself luxuriates—at their expense—in conditions where neither suffering nor patience are very clearly apparent.

One might go on endlessly. If this political upheaval is ever studied dispassionately by some future historian, as a Hallam, a Grote, or a Mommsen studied England, Greece, or Rome, I do not think the part played by The Rebel will be overlooked. In cricket parlance, I consider its editor to be "The Man Who Stopped The Rot."

ANOTHER GOSTICKLE.—Says the loquacious Mrs. Edith Gostick, M.L.A.: "If we could only forget our differences of opinion, how wonderful it would be!" In other words, if only everyone would agree with Mrs. Gostick!

THE HISTORY OF THE YELLOW PREMIER

We quote here a few of the many headings of articles which have appeared in the various issues of The Rebel to date:

Aberhart's Trick Logic—Is Aberhart Truthful?—What Have You to Offer?—Is Blood Purge Coming?—Why Not Sue The Rebel?—Who Violated His Oath?—How He Fools Them—Give the Reasons—Is Aberhart Insincere or Insane?—Aberhart the Law-breaker—Mental Suggestion—Veterans, Do Your Duty!—Theocracy in Action—Give Him a Chance—S. C. Impossible With Aberhart—A Modern Den of Thieves—Is Aberhart Superstitious?—Social Creditor Exposes Aberhart—That Police Business—Aberhart and Christ—Bluff or Challenge?—Afraid of Test—Government by Stealth—Where Did the Money Go?—Must Force be Used?—Why Communists Support Aberhart—Social Credit Logic—A Record of Failure—Maynard and the Law of God—And HE Was Hanged—Dishonest Argumentation—Afraid to Answer Critics—The Unholy Trinity—That THE PEOPLE Stuff—Defy The Dictators—A Cowardly Act—Social Credit Courage—Communist Cunning and Social Credit Treachery—Another Dividend in Reverse—An Appeal to Reason—Let's Have a Show-down—Our Humble Premier—Profession and Practice—The Babbling Gostick—Aberhart is a Fascist—Aberhart is Dead—The Incredible Truth—S. C. Standard of Merit—Aberhart Poison at Work—Social Credit is Fascism—Holy Willie's Prayer.

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THE REBEL

426 15th Street N.W.

CALGARY, Alta.

Creating Religious Hypocrisy

It is widely appreciated that one of the worst features of Aberhartism is the harm done to the cause of religion in that the unscrupulous commingling of religion and politics as practised by Aberhart, coupled with his disgraceful exhibitions of dishonesty and cowardice, is creating disgust for religion on the one hand and on the other a debased conception of religion as a whole.

The latter effect is perhaps the more serious. The out-and-out scoffer, skeptic or atheist is to be preferred to the hypocrite,—and it is a rank hypocrite who, professing allegiance to the doctrines of one faith, will at the same time encourage and support the propagation of religious tenets diametrically opposed to his own. That is exactly what is done every time a person not a believer in Aberhart's peculiar religious doctrines lends his financial, moral or political support to the latter's religio-political party; for the support goes to Aberhart's religious doctrines no less than to his political party.

A Roman Catholic, Anglican, Lutheran or Presbyterian, whose doctrine of infant baptism is openly derided by Aberhart, and yet pays his good money to sponsor and disseminate the Aberhartian teaching that baptism is not a means of grace, is denying his own faith. The same holds true of all whose doctrines clash in other respects with those preached by Aberhart: the Lord's Prayer, the Millennium, etc. Those who try to "kid" themselves that they are interested in and supporting only the political side of Aberhartism, are but blackening their hypocrisy. Aberhart uses his official position as head of the government to propagate his sectarian teachings, and every nickel, dime or dollar contributed, as well as every bit of moral support granted, does duty in the dissemination of his religious quackery. Aberhartism is a hybrid. No separation of the religious and political in it is possible. To encourage any part of it is to support the whole. Consequently, for anyone whose religious doctrines conflict with those taught by Aberhart to support Aberhart in any manner whatsoever, must of necessity do violence to his own religious convictions. That is hypocrisy.

POSITION WANTED.—Former editor of The Rebel will now receive applications for his services. Preference will be given to applications from The Albertan and Calgary Herald with offers of special editorial positions. Next preference, publicity "expert" for the Aberhart government. Consideration will also be given to applications from any or all of the Fifty Big Shots, the Rt. Hon. R. B. Bennett, Mayor Davison, Lon Cavanaugh, John Burns, Dr. Patrick, E. L. Gray, D. M. Duggan, The People's League, United Canada Association, Major Douglas, Mrs. Gostick, Jim Pogue, Abe Schnitka, Malcolm McAra, R. A. Brown (or any other oil magnate), John I. McFarland, or from any others who may be in a position to appreciate the potential value of our services. No cash deposit necessary with application, but applicants will be required to submit evidence of their qualifications as employers.

DEAN CARL W. Ackerman, whom Aberhart quoted some months ago in support of his crazy press control ideas, in his latest publication describes dictatorial press control as "the black plague of the 20th century." Dean Ackerman points to the significance "that no nation where the press is free from government control is today directly involved in the war in Spain or in China," and he has Quebec and Alberta rated as being under "various degrees of control, censorship or intimidation." Will "Dean" Aberhart ever again quote Dean Ackerman as on the side of press control?

ANOTHER "HOLY WILLIE'S PRAYER"

(By "CHICO")

Learn three-mile prayers and half-mile graces,
Wi' weel-spread looves, and lang, wry faces;
Grunt up a solemn, lengthen'd groan,
And damn a' parties but your own;
I'll warrant then, ye're nae deceiver,
A steady, sturdy, staunch believer.—BURNS.

Oh Lord who in the Heavens dost dwell,
An' may it please Thee best Thyself
To send the U.F.A. to hell,
All for my glory;
An' no' for gude or ony ill
They've done afore Thee.
Thou kens, O Lord, the U.F.A.
Should ne'er ha' seen the licht o' day;
Confound their politics I say,
An' damn their leaders:
They're naething but a bunch o' hay,
An' worse than bleeders.
I've caud them goats and fornicators,
Vermin and rats, prevaricators,
Scoundrels and wolves, an' vicious traitors;
Thou kens it's true.
O curse them a' an' their supporters,
For me and You.
Brownlee, an' Reid, an' Mr. Duggan—
Gie them, O Lord, a holy drubbin';
Their dirty, foul mouths need a scrubbin'
Wi' Social Credit;
An' gie yon Priestley, too a trubbin',
Much to his merit.
There's Robert Gardiner, an' sic fools
Wha dinna ken the Man o' Schools;
O make them take their spades an' shools
An' tent their farms,
An' clean their dirty, stinkin' pools,
As well's their barns.
An' O the Liberals, Lord, I hate them;
In their deceitful ways frustrate them,
An' pass not in Your mercy by them,
Nor hear their prayer,
But in Thy vengeance castigate them,
An' dinna spare.
We promised dividends an' credit,
An' muckle mair, an' much o' merit,
O' prices just; an' as we said it,
A price control;
An' noo we find, to oor discredit
We're in the hole.
An' still O Lord we promised mair:
A Heaven on earth, an' some to spare;
We told the people they could share
In muckle wealth;
But, noo we're in, we take good care
About oorsel'.
Wi' a' oor promises sae fair,
Oor dividends an' muckle mair,
The peop'e, Lord, are feeling sair,
An' getting mad.
Lord, dinna hear their silly prayers,
For they are bad.
But, Lord remember me an' mine,
Wi' mercies temporal an' divine,
An' make my very face to shine
Amang a' men.
An' a' the glory shall be MINE;
Amen, Amen!

The Mischancellor of Gunnysaxony

(BY F. G. ROE, EDMONTON)

Of Gunnysaxony I'm the Chief.
I long to lessen MY PEOPLE'S grief.
While I'm in broadcloth, silk, and spats,
THEY'RE living on gophers, mice and rats!
MY PEOPLE are innocent, trustful fools;
My Council are supple, subservient tools.
To picture their crawling in adequate terms.
They might well be described as the Diet of Worms!
(CHORUS) A clearly congenial company for
An arrogant, artful Mischancellor!

Of vocations, the Law is most excellent,
For dignity, power, and emolument.
Whenever—as now—it's been soundly defined
By a jurist of upright, impeccable mind,
It embodies no blemish, nor fault, nor flaw;
AND I (OF COURSE) EMBODY THE LAW.
It's really delightful to do as you please;
And gag your opponents by legal decrees!
(CHO.) A palpably perfect prerogative, for
A despotic, dogmatic Mischancellor!

I use my office for useful ends.
I take good care to flatter my friends.
And here I sit from day to day,
Giving agreeable jobs away.
There's one for A, and one for B;
And these are for C, and D, and E;
And this is for F;—and that's for G;
But the pick of the plums I reserve for ME!
(CHO.) A very much valued prerogative, for
A covetous, crafty Mischancellor!

I favor none but the pure and good;
And I've made it quite thoroughly understood
That insurrection against my Throne,
If it wreck my fortunes, will ruin their own!
So I've cancelled contracts, and cooked up Codes,
And worshipped that wondrous Colossus of Roads;
And slaughtered the sheep, and protected the goats.
For the laudable purpose of purchasing Votes!
(CHO.) A painful, precarious predicament, for
Such a very high-minded Mischancellor!

I carefully, prayerfully warn the crowd
That nothing of MINE can be disallowed.
Neither hoary statute, nor ancient saw
Can triumph against me; for I AM THE LAW!
And it's going to be rather too bad for the Lords
If they fail to endorse my judicial awards.
For I am the Head of the Commonweal,
The highest tribunal of Final Appeal.
(CHO.) With a ludicrous lack of both logic and law,
In this marvellous, mighty Mischancellor!

I'm exposing, expounding, wherever I go;
Confronting, confounding (by radio);
I eschew all discussion on matters of fact;
And I never apologize, never retract.
I repudiate, "clarify," scold, or "explain;"
When opponents misquote me, they cavil in vain.
And I laugh when they tell me I "haven't a Plan;"
For I HAVE!—It's to stay here as long as I can!
(CHO.) A pertinent, practical policy, for
Such a much mis-reported Mischancellor!

Over evil-doers I terribly tower;
And the Banks and their toadies shall feel my power!
But the vilest of all who thus transgress,
Are the hireling thugs of the Poison Press.
And oft in the fight with these ruthless foes,
I flee for a season to seek repose;
But I counsel MY PEOPLE, before I depart,
To suffer in patience, and not lose heart!
(CHO.) A praiseworthy, pious pronouncement, for
This peripatetic Mischancellor!

★ ★ ★

But it's all in vain, I shudder to say;
MY PEOPLE desert me by night and by day!
In spite of my promises, lavish and loud,
I don't seem able to keep the crowd.
Wherever it be, when elections are held,
The enemy's numbers are hugely swelled;
And if this goes on, I must cease from strife,
And seek the seclusion of private life....
(CHO.) A depressingly dark disappearance, for
A dethroned and discarded Mischancellor!

THE REBEL RETIRES—Continued.

upon the scene at a time when Aberhart was still riding high on the wave of fanatical emotionalism which had swept him into power. Public men and many newspapers were still wasting their time in futile criticism of non-existent "social credit" theories. Even non-Social Crediters were still saying "Give Aberhart a chance." The picture has changed. The emphasis in criticism has been shifted from pointless squabbling over "social credit" to frank exposure and condemnation of Aberhart's trickery, dishonesty and cowardice. Today Aberhart is not the cocksure, arrogant, popular idol of the masses, but the pitiable object of public contempt and scorn. Public discussion no longer centres about alleged Social Credit "principles" and the mythical Fifty Big Shots, nor even about dividends, but around public decency and honor. Aberhart has been definitely repudiated on every occasion where public opinion has had the opportunity to express itself in a positive manner.

It would be presumptuous to claim, and I do not even suggest, that my publication was solely responsible for shaping public sentiment into the form it has taken. But it is a fact that despite the many handicaps under which the paper was launched, it penetrated into every section of the province, and it may not be presumptuous to suggest that it at least helped in some small measure in forming and perhaps hastening crystallization of this sentiment. At any rate, the objective for the attainment of which the publication was intended has been achieved, at least to the extent that my conception of what is fundamental in the Alberta situation has been presented and is being discussed. That discussion may be side-tracked to side-issues, is possible and indeed likely. But the issue is there. I have tried to give a reason for holding to discussion of this issue; I cannot give more. Therefore, as The Rebel came into being for no other specific purpose than that which has been accomplished, it should and does herewith retire.

—J. J. ZUBICK